582 would be called hokoi ´šan yiw‹ ´nši (sister
582 marriage) and would evoke the scorn of all who
588 knew of it. J.B. spoke contemptuously of two recently married young Waksachi who are second cousins. He added that he thought "people to the north" married their cousins. No special punishment was attempted in the old days when such a marriage occurred. The parents of both participants, having done their best to prevent it by verbal argument, would not, and apparently could not, do anything more. There was undoubtedly a loss of social prestige, but how far this affected the offspring of such a union cannot be said. The mere fact that informants could not formulate rules for these marriages is in itself an indication that commonsense entered, according to the particular circumstances. J.B. said that such marriages "never occurred with the Wukchumni" and, while there is no genealogical evidence to prove the contrary, we can scarcely accept a complete negative. No form of "uncle" marriage was known.

582 A man could marry where he wished, within the tribe, within his own village, and even a
591 woman having the same family totem as himself, provided no recognized blood-tie existed. If he had been betrothed to a girl at her first menses, he might, were he old enough, soon seek her bed at night. But in doing so he committed himself to a serious union with the girl and to obligations in the provision of food to her family. For two or three months he rose early,
583 going for the morning bath and thence to his
591 parents' home for breakfast. During the day he would fish or hunt, taking the game to his wife's home and remaining there for the evening meal. If he did not go there he hung about the sweat house and slept there at night; this was especially true if the girl's home was already crowded.

This sojourn at the girl's home was looked upon as a temporary arrangement and rarely lasted out a year. If the girl became pregnant at once, she usually wanted to stay with her mother until her baby came (M.L.).

After that the couple moved either to the husband's home or to a house of their own. When gathering seeds, or on any other food-collecting expedition, the young wife joined her mother if it were physically possible. If she did not accompany her mother, then she did not join her mother- and sisters-in-law but attended to household tasks and helped in the preparation of the food when it was brought in.

584 It may appear that a young man and woman were wholly independent in their choice of a mate, and especially so in their married life. But the parents of both participants exerted strong personal influence. They frequently arranged betrothals at puberty and made every effort to see that the marriage not only took place, but continued. The parents-in-law and
[601] their brothers and sisters all called each other by the reciprocal term ma´kši from the time the betrothal took place.